

The Crescent

Volume 90, Number 9



Flowers color the George Fox campus as Spring finally arrives.

Simple Isn't Easy

"The 'simple' life is not simple," said Ed Higgins, the first speaker at the Simple Living Conference held on campus last week. "I milk two Jersey cows twice a day, every day, ten months out of the year!"

The conference, organized by a group of five students, was held Monday and Tuesday, May 7 & 8 from 7 to 8:30 p.m. each evening in Kershner Lecture Hall. Each night, two George Fox faculty members made half-hour presentations which were followed by a question and answer period. The conference attracted an audience of 130 Monday night and 80 Tuesday. Topics covered in the conference were "Back to the Land," "Simple Lifestyle in Clothing," "The Consumer's Role in the Simple Lifestyle," and "Simple Living in Practice."

Monday (May 7), Ed Higgins spoke on the theme of "Back to the Land," stressing the need for Christians to be good stewards of God's resources. The second speaker that evening was Dr. Arthur Roberts who dealt with clothing and how what we wear reflects our attitude toward simple living, toward ourselves and others. "It's complex to be poor," he said. Poverty does not necessarily mean simplicity. A person who is truly poor has to exercise great creativity and economy in order to survive. Dr. Roberts stressed the need to wear practical—though not necessarily cheap—clothes which please you. He advocated dressing for yourself rather than catering to society's standards. He explained that "practical" often means spending more for a good wool garment than for a cheaper polyester one because it will last longer and because wool, like cotton, is a natural, renewable resource, which polyester is not.

Tuesday evening, Claudine Kratzberg

mentioned the same concept in her remarks on the consumer's role in the simple lifestyle. "If the oil embargo continues," she said, "we will be seeing less polyester." Miss Kratzberg urged her audience to look for quality when buying clothes or material. She suggested evaluating a garment, or fabric in terms of fiber content (natural fibers allow the skin to breathe which many man-made fabrics like polyester do not, and they last much longer); closeness of stitch (a loose-weave cotton fabric won't last as long as a close-weave will); buttonholes (check for fraying); and washing instructions.

Miss Kratzberg also discussed food briefly. She feels that a freezer is essential, and recommended that we "use a variety of cooking methods," since many foods lose their nutritive value through some cooking processes.

The final speaker was Dr. Ralph Beebe who spoke about some practical aspects of simple living, and shared how he and his wife have taken concrete steps toward living more simply. His "pilgrimage" toward a simpler lifestyle began twenty years ago when he first truly became aware of the injustices and denial of God's will that exist in the world. In 1978 and '79, he and his wife made several decisions which have moved them closer to what they feel is God's will for their lives. Last November, the Beebes sold their television set, and he began a diet to lose weight, feeling that his desire for food was a spiritual as well as a physical problem. He has lost 47 pounds in the past five months and says he "feels great!" Congratulations, Dr. Beebe!

Tapes of the conference are available through the AV department.

Job Opportunity Best for Office Workers

The demand for summer workers is the largest in a number of years according to Manpower, Inc., the world's largest temporary help service.

According to Mitchell S. Fromstein, Manpower president, the company plans

A Simple Gift

by Evelyn Howell

The GFC Theatre production "A Simple Gift," presented May 4, 5, 11, and 12, is more appropriate to a Quaker college than some may realize.

The Shakers were a small sect that broke off from the Quakers in 18th century England. Like the Quakers they believed in non-resistance and an absence of religious ceremony. They also believed, however, that God was a dual person, male and female.

Imprisoned and persecuted for their strange practices, the Shakers emigrated to America under the leadership of Ann Lee, believed to be the second incarnation of Christ and called "Mother Ann." She taught that sexual lust was the evil of all evils and sanctification came through hard work. These teachings developed into the bases of the Shaker society—celibacy and manual labor—which are examined in "A Simple Gift."

Set in New Hampshire, the play is about two young Shakers, Abraham and

May 18, 1979

Roselanne (Wayne Lindsey and Leah Pope), who fall in love despite the society's strict separation of the sexes. As their secret love grows, the audience is given a glimpse of the Shaker philosophy of hard work and of Shaker worship—a peculiar combination of dancing, laughing, singing, and spiritual fits.

When Abraham discovers that he has been chosen to help found a new community in Massachusetts, he and Roselanne decide they can no longer love in secret, but must leave the community. Before they can announce their decision, however, their "sin" is dramatically exposed before all and they are sent out. Yet the play does not end tragically, but with a final burst of praise through song and dance.

Written by GFC alumnus Tim Minikel, "A Simple Gift" is a striking blend of beautifully haunting music and Shaker dancing, humor and pathos, practicality and mysticism. The student cast, performing with members of the Dance Theatre Quartet from Eugene, gave a wonderful performance in the debut of this new American opera.

A Gift For Jennifer

Fund, through which students tithe 10% of the total budget.

GFC professor Dr. Herman Hughes, unaware of the student action, invited Mrs. Brock and Jennifer to participate in his human development class. After the presentation, sophomore Butch Hart handed Mrs. Brock the student body check.

The gesture ended nearly six-months of planning and worry. It nearly left Mrs. Brock speechless.

"It was one of the neatest experiences I've ever had," said Mrs. Brock. "They were so warm, so responsive in the class. God bless them all."

The money will be used September 24 when Jennifer flies with her parents to the Institute for the Achievement of Human Potential and Development in Philadelphia. Doctors there will examine Jennifer's progress and make further treatment suggestions.

God be with you, Jennifer!

American Studies Program is Significant Offering

by John R. Dellenback, President, CCNS

One of the significant contributions of the Christian College Coalition to the Christian mission of our colleges is the operation of the American Studies Program in Washington, D.C.

Someone on every one of our Coalition campuses has been informed about details of the program and the opportunity it makes available to students in our Coalition colleges, and each college has been requested to appoint a special representative for the program.

Based on the principle of integrating faith, learning and living, students accepted into the program spend either three or four months, either in the fall or

in the spring, in the nation's capital serving as interns, participating in an academic seminar program, and living in an unique community of Christian students from different geographical regions and denominational backgrounds.

Internships are most numerous in senatorial and congressional offices, but the scope of available fields has constantly broadened and has ranged across communications, arts, public interest groups, science, human relations, international affairs, law, business and economics.

Every effort is made to locate an internship allied with the special interest of every accepted student.

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Editorial Policy

The Crescent strives to maintain an open forum for the discussion of issues of concern to the George Fox College community. Your letters are welcome and will be printed as space allows. Please send them to SUB A, and include your name. It will be withheld from publication at your request. We reserve the right to edit all letters to meet space limits.

All opinions in this section, including editorials, are the opinions of the individual writers and not necessarily the opinions of the staff of *The Crescent*, the Associated Student Community, or the Administration of George Fox College.

The Crescent is paid for and published by the students of George Fox College.

To the George Fox Community,

I am aware of the racial prejudice that exists in society and feel that often minorities are not treated equally. I come from a background of non-prejudice. I have close friends who belong to a minority and treat them as I do anyone else. I am willing to be a friend to anyone if I am given the chance. Friendship is a two-way road though, it takes both sides to give so the friendship will grow. The attitudes of the people involved will either hurt the friendship or help it.

During the four years I've been at Fox, I've developed a growing concern about prejudice. I have been so aware of it that I am saturated with it. The minority groups on campus have crammed down my throat that I am prejudiced against them. I've been told that my Christian attitudes should be different. Now, because of what I've read and been told, I have come to the conclusion that I am prejudiced. Why? Because the minorities have formed this attitude in me.

I am so tired of being told that this campus is prejudiced. "As a Christian college we should have our attitudes right and treat minorities equally." I've heard it so many times! The question I pose is, why is it wrong for whites to have bad attitudes against the minorities, but it's alright for the minorities to have bad attitudes against whites? Is there a difference? I see more prejudice against the whites from the minorities on this campus than I see the other way around. I never hear anything about the minorities getting their attitudes as Christians straight. Are they different? If we are equal, then why are minorities allowed to have bad attitudes against the whites?

In Christ's love,
Esther Hopper

To the Students:

As I look around the campus, I get the feeling that a lot of GFC students have a lackadaisical attitude about their college experience, considering it just a four-year "killing the grass." It has been said that a person's college years are the best of his life, but there are a good many students here at George Fox who probably doubt that. Some are unhappy with their classes, teachers, athletics, Saga, or even the Central Committee. You say, "Well what can I do about it? I'm just one student." YOU can do something if you make the effort.

To make a good honest attempt at changing something one should consider the feelings, attitudes and desires here on campus.

How do you feel about your situation? How do other students feel about the problem? You don't have to take a census, but ask around. You may not be alone. If something on campus is negatively affecting your life, it's worth the effort, for yourself and others.

Attitude is the most important consideration. Ask yourself this. "Am I letting a problem that originates here on campus affect the way I spend my time?"

Crescent Staff

1978-79 Editor	Jean Peters
1979-80 Editor	Lynn Ford
Bookkeeper	Kim LaPan
Photographer	Don Cossel
Layout	Sandra Archer Evelyn Pease

The Last Word

by Jean Peters

Graduation. To freshmen this word may not mean much, but for seniors it carries a wealth of meaning. We are graduating from George Fox College, from our "home" for the past four years, from friends and familiar professors. But perhaps all of us—seniors, freshmen, sophomores, and juniors alike—need to graduate. Not graduate from college, but from our lack of involvement in our community to a new participation in college life beyond the classroom.

On May 2nd during the student government chapel, several of us shared with you our concern that you become involved in the student organizations on campus, thinking especially of student government, the L'AMI, and *The Crescent*. This year is almost over, but the yearbook staff still needs help to complete this year's book, and you can sign up right now to be involved with *The Crescent* next fall.

Your participation in this year's elections was super, both in the number of candidates who ran and in the voter turn-

out. Thank you for that display of concern and interest—you would have attended the candidates' speeches even if there hadn't been free doughnuts, right?

But! So you don't rest too easily, your participation can't end there. Student government needs your continued support and input, and your involvement needs to extend to other areas, such as the student publications: the L'AMI and *The Crescent*. This year is almost over, but the yearbook staff still needs help to complete this year's book, and you can sign up right now to be involved with *The Crescent* next fall.

Lynn Ford, a junior from Lebanon, will be *Crescent* editor next year, and he's going to need your help through moral support, free-lance contributions, and as regular staff members. Positions are available for assistant-editor, sports editor, layout editor, feature and news

editor, photographers, proofreaders, and reporters. If you would like to work with *The Crescent* next year, contact Lynn at ext. 325, SUB # 142, or myself at 538-5516, SUB #112 or "A."

This year as editor was an interesting experience for me—a year-long lesson in how to trust the Lord to help me do a job I felt unprepared to do. I had to struggle with the problems of not enough staff, which meant I had far more to do than I could handle comfortably, and discouragement because I sensed a lack of interest in the paper on your part. Please make next year a fun and rewarding experience for Lynn. Encourage him, write for him, use *The Crescent* as a forum to express your ideas and concerns and to advertise your college-related activities. God bless you as you pray for and participate in your college as He directs you.

Delight Yourself in the Lord

by Steve Sampels

"Delight yourself in the Lord; and He will give you the desires of your heart." (Psalms 34:4) I believe that if you, as a child of God, truly believe and practice that verse, you will bring glory to God and be blessed beyond your highest imaginations. I have, and continue to be!

I am no bearer of a "new revelation," but am simply a testimony to the joyful truth of God's Word and life. He, His Son, and His Spirit, are real, just as you and I are. That alone is enough to make me want to explode into a billion beautiful and shimmering colors with Joyful Praise for the rest of eternity. When I get depressed, it doesn't last long because my loving Lord Jesus rescues me by showing me yet another miraculous wonder of life.

We all know, very well and sometimes painfully, that existence here upon Terra Firma can be frustrating and discouraging. But I believe my Father in Heaven when He tells me He'll give me the desires of my heart when I delight myself in Him. I've experienced it so much that now I look forward with eager anticipation to every new day. Each day brings its share

What you do or say stems from your attitudes.

College is a lot of work; but it should be fun also, a time to meet a lot of new people and do new things with them. Take advantage of the opportunity to get involved because it's hard to find the time once you leave college. Your attitude has a lot to do with how much fun you have. It also affects your Christian walk. It's really tough to be spirited when you're depressed, discontent, or wallowing in self-pity.

Take student government for example. The elections are practically non-competitive. Yet I hear griping and complaining all the time by students who don't have the slightest idea of what goes on in Central Committee. They never bother to attend the meetings. Attitudes should not be destructive like this, but positive and constructive. All those around you will be affected by your attitude and actions.

Now that you've thought out your feelings and attitudes, what kind of change do you desire? Maybe a positive answer that will help the whole community, make college life pleasant for everyone, or help yourself grow. Whatever the desire, it is up to each individual to make his or her stand. School will be exactly what you want to make of it and nothing more.

Clark Coburn

of troubles, but every one of those troubles are potential victories in Christ, thus glorifying Him and making others and myself happy and contented. God give all the desires of all hearts to all who trust in Him.

I used to think, frustrated, that God wanted me to always glorify Him by doing something that one can see as constructive, such as witnessing or helping an old lady. These things are great and necessary, but I see now that God is glorified by time spent alone, in Him just thinking or praying or playing. God wants us to enjoy life. Life is serious, but it's also fun and funny. I exult in using my imagination to have fun and glorify God. Anything can be overdone, of course, but many people unfortunately either don't believe in having fun or don't know how! itself, with the right attitude), but we've a lot of fun to do, too! It was fun to write this.

I had some great fun a couple of nights ago. A good friend of mine recently made a unique aquarium. He was proud and glad. My wife and I looked at it, and then another couple came to see it. Then I

started kidding him by flashing his lights off and on, shouting "Come see Werner's aquarium! One and all! No cover charge anytime!" while pressing his can-opener which sounds like a war-alert. I know it's kinda crazy, but my wife and friend and I stepped outside and thought, "Why not bring over a bunch of people to see his aquarium and see what he does?" So we did. Soon we had about seventeen "oooh-aah-ing", tramping, clomping, joy-filled Christian people in his house looking at the wondrous aquarium. It was great fun. Werner said "I wish I'd had a camera!" He loved it. And I think God loved it too. That's one way of enjoying life and bringing glory to God. There are so many ways to enjoy life in Christ. And He shows them to all who delight themselves in Him.

I love to praise God, to help others, to breath His air, to walk, to run, to crawl, to think, to drink, to play, to read, to write, to see day, to see night, to experience depth, to experience height, and a zillion other things. I want to experience His abundant life. I want to drink deeply of the waters of His life. I'm going to continue to Delight Myself in the Lord!

Oregon Mime Theatre Comes Home

Portland-based national touring company to present Portland premium of major performance as benefit for Young Audiences of Oregon.

The Oregon Mime Theatre is coming home. For the first time in its seven-year history as a touring mime company, the Oregon Mime Theatre will present its major performance of "Mime Show 1979" on May 18 and 19, at 8:15 p.m. in the Cabell Center for the Performing Arts at Catlin Gable School. The two performances are presented as benefits for Young Audiences of Oregon.

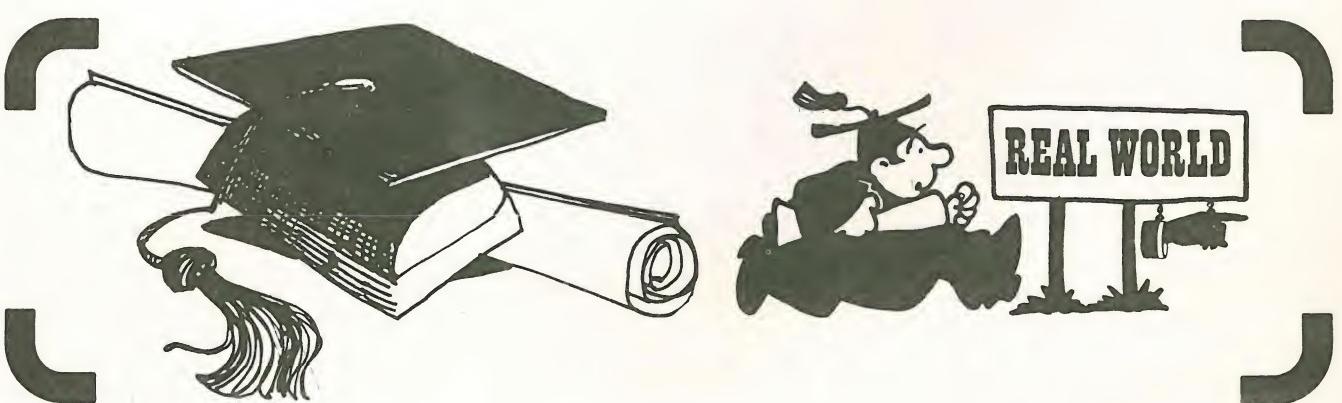
The Oregon Mime Theatre, founded by Director Francisco Reynders, has seen auspicious growth since its first few shows in area schools back in 1972. The Company now spends twenty-five weeks each season touring throughout the United States performing for over 90,000 people each year. The calendar for 1980 is already booked full, and will take the Company from Hawaii to Washington DC, and nearly everywhere in between.

In talking further about his company, Reynders explains that the creation of the Oregon Mime Theatre fulfilled a life-long dream to have his own touring mime

troupe. In his earliest days he studied in Paris and then toured Europe with his teacher, the now-legendary Etienne Decroux. He then immigrated to the U.S., taking work in the television and motion picture industries in New York, and touring the country as a solo mime artist. Then, after a seven-year stint as a college professor, he approached performers Elizabeth Page, now his wife, and Burl Ross. Together they formed the Oregon Mime Theatre and have been at it ever since.

Though often out of town, at the end of each tour all three happily return to Portland and their homes in Lake Oswego. The business of the Company is handled by Manager Kitty Kladstrup from a small office also located in Lake Oswego. Says Reynders, "You can tour out of any city. We live here because we love coming back to Oregon." This time they are looking forward to bringing their work home too, as they anticipate their first-ever Portland performance.

Tickets are available at the Meier and Frank ticket office and through Young Audiences. Phone 224-1412 for information.



Proposed 1979-80 ASCGFC Budget

by Mike La Bounty, President

Students generally feel that they have no part in deciding how their student fees are spent. But this is not the case here; students should be directly involved in the process and such input is greatly encouraged.

In an effort to achieve this goal, the proposed budget for 1979-80 is presented here as information to stimulate student reaction. As a committee, we are looking toward publicly opening the matter to the student body in a student government chapel, Monday, May 28th, with the intent to finalize the budget, Tuesday, May 29th. We encourage any input before then and invite everyone to come participate in Central Committee meetings every Tuesday and Thursday at 9:30 a.m. (Council Room, SUB).

Proposed 1979-80 ASCGFC Budget
(Wes Friesen, Treasurer)

Revenue	48,552.72
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¹ Student Fees (640 @ 90, 30 @ 45)	58,950.00
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² Less SUB Mortgage	-10,397.28
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Fixed and Operating Expenses	48,552.72
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³ Athletic Fee	3,000.00
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⁴ Class Dues	1,300.00
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⁵ Contingency	582.45
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Custodial	1,200.00
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⁶ Honoraria	2,250.00
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Office Equipment	50.00
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Office Supplies	200.00
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Telephone	150.00
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	8,732.45
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Variable Expenses	18,340.00
⁷ Activities	9,250.00
Campus Affairs	40.00
Cultural Events	1,000.00
Film Society	1,050.00
Intramurals	1,500.00
⁸ Minority Student Union	1,000.00
⁹ Rally	1,000.00
¹⁰ Speaker's Fund	1,800.00
SUB	1,700.00
	18,340.00
Publications and Communications	11,995.00
Bulletin	250.00
Crescent	2,200.00
Darkroom	650.00
Directory	300.00
L'Ami	6,850.00
Publicity	15.00
Radio	600.00
Student Handbook	350.00
Student Pictures	780.00
	11,995.00
Spiritual Emphasis	9,485.27
Christian Emphasis	2,000.00
Christian Service	430.00
¹¹ Discipleship Groups	1,000.00
Missions Conference	1,200.00
¹² Special Projects	4,855.27
	9,485.27
Total Budget	48,552.72

Notes on the budget:

¹The raise in student fees is subject to the approval of the students and the Board of Trustees.

²A fund raising project should offset this deficit; those funds will be put on a "Priority List" for redistribution.

³Decreased from \$3,150.00. Set figure required to pay for admission to basketball games.

⁴Money is paid to respective classes. Next year will be flat rate as follows: Freshmen \$250.00, Sophomores \$300.00, Juniors \$350.00, Seniors \$400.00.

⁵Contingency handles all unbudgeted expenses and various miscellaneous expenditures. Decreased from 1,200.00 or '78-'79 budget.

⁶Paid out to certain students as outlined in the Constitution (ASCGFC President, Crescent Editor, etc.....)

⁷Increased by \$4,450.00 over last year. This increase is budgeted toward the sponsoring of three "big name" concerts.

⁸MSU was not a line item last year. One project MSU will do is co-sponsor with Cultural Events one special speaker.

⁹Budget decreased slightly, \$1,041.00 to \$1,000.00. Rationale to support rally is that they do represent students of GFC.

¹⁰New line item. To be used to help sponsor two "big name" speakers.

¹¹New line item. Discipleship groups are felt to be a very worthwhile investment of student funds. These groups help foster the spiritual growth of the student community.

¹²This item is traditionally ten percent of the budget. Organized as a "tithe":

Money is used for special needs that are presented to the Central Committee.

General comments:

This budget is based on a student fee increase (\$84 to \$90, full time students) being approved. If this increase is not approved, \$4,700.00 will have to be slashed from the budget. Severe cuts may then be necessary from Activities, MSU, Discipleship groups, Intramurals, Speakers Fund, and Cultural Events. Student fees have not been revised for about four years. \$84 four years ago is worth about \$67 today, due to inflation. The increase is a seven percent increase over the last four years.

FRANKLY SPEAKING ..by phil frank

IT MAY BE TRUE, FATHER
THAT THE LORD IS MY
SHEPHERD BUT SOME-
TIMES I GET THE
FEELING HE'S
ALLERGIC TO WOOL...



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- 6. Ben Bauer
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- 10. Les Keele
- 13. Debbie Seibert
- 17. Esther Hopper
- 18. Shelley Webster
- 19. Glynnis Polk
- 21. Janice Camp
- 22. Paul Koch
- 25. Ron Kocher
- 26. Wes Porter
- 27. Keith Lamm
- 28. Craig Roberts
- 29. Dave Lindell
- 30. Tim Ankeny

- 31. Charles Upchurch

DOWN

- 1. Fawn Buck
- 2. Laurie Stanhope
- 3. Janet Foster
- 4. Rod Williamson
- 7. Claudine Blair
- 9. Debbie Hansen
- 11. Cindy Whitaker
- 12. Steve Blikstad
- 14. Fred Van Gorkom
- 15. Jerry Barnick
- 16. Wendy Starkey
- 20. Cheryl Puckett
- 23. Werner Seibert
- 24. Sue Pruitt

Another Brief Statement on Racism

by Sandra Archer

The following articles are a result of much thinking, listening, and reading. Hopefully these will enlighten many of the need for culture-knowledge, make it easier to relate and understand minorities on this campus and realize a need for minority outreach that would lead to relief and evangelism.

"It hurts me to see a student come a thousand miles to school and not succeed..."

Randy Winston of the admissions office is often the first friend acquired by many entering black students. And when one of these students decides to leave after a year or two, a trip is made back to Randy's office to explain why.

"What I try to do as an admissions counselor is to encourage students I feel could survive in a small Christian campus area," says Winston during an informal interview. The reference to "survival," a strong term to associate with the college experience, encompasses three tracts: the social aspect of establishing relationships, the academic aspect of securing a profession and maintaining an adequate G.P.A. and the spiritual aspect of finding a relationship with Jesus Christ as Lord and Savior and cultivating that relationship.

Another area of survival, however, which Winston feels is more important is the survival of identity. The black needs to retain his blackness and the Indian his ethnic identity also. But in white rural Newberg the continual compromise between a dominant white culture and the inborn inclinations of a "back home" lifestyle is both frustrating and risky.

"If the minority student doesn't assimilate he feels somewhat left out," says Winston. "It's the assimilation that I am concerned about. It's important that the minority student maintain identity or else he will become an invisible identity."

Minority students meeting with the greatest success at George Fox are those from the Northwest. Most students from California, the Los Angeles area in particular, "just can't handle it." Depression and an anemic self concept are the primary reasons—students don't feel good about themselves or their limited new environment. Some students, perhaps, are more discerning than others in stating the core of their difficulties: "my identity is in jeopardy," is one of the excuses given for leaving school in the privacy of Winston's office.

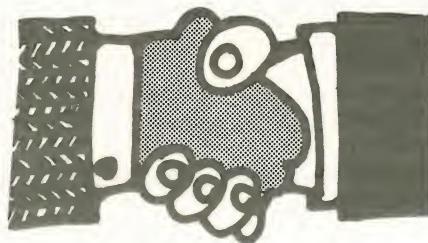
"It hurts me to see a student come a thousand miles to school and not succeed," Winston says. He further maintains that George Fox "isn't really

equipped to deal with the minority student's social and educational needs." The way out of the predicament? A minority studies curriculum—not only for the benefit of the minority. White students, especially those entering social services and educational field need an appreciation for different cultures to deal effectively. Christian colleges, Winston says, should be the pace setters for such a program.

"They should be an example of what a Christian community should be like," he says. "What 'born again' means is I'm saved—but I interact with brothers and sisters. Who is my brother? It's everyone I come in contact with."

Although George Fox has a significant percentage of minority students in comparison to many Christian institutions, the number is less than it could be. Winston confesses to not putting out a tremendous effort to reach minorities. He doesn't want to have many minorities and no program.

Winston, a 1973 graduate of George Fox and a counselor for the last six years, has resigned from the admissions staff to attend graduate school at Lewis and Clark. Contacting prospective students for the college will be done on an assignment basis.



Consider for example the story of the youngster who was seen in a busy city, slumped against a wall, with tears dropping from his cheeks. A man approaches with a mixture of briskness and solicitude:

"What's the matter, sonny?" he inquires. And the youngster gives way to a great outburst of bawling. "I-lo-o-ost sir!"

"Lost? You can't be lost! What's your name anyway?"

"Boy, sir."

"Boy?" the adult echoes the dissatisfaction. "What's your father's name?" "Papa, sir!" said the boy looking up somewhat eagerly.

"What's your mother's name then?"

"Mama, sir!"

"When, then, whereabouts do you live?"

"At home, sir!"

"Boy," says the adult decisively, "you're lost. You're lost, bad!"

George Fox has four Native American students enrolled this term. One of these students, who asked for anonymity, contributed some personal reflections on life on an Indian reservation—and tells why so many Indian youth don't achieve an education.

"Life is day to day, you don't think about the future," is related by one who spent the first six years of his life on an Indian reservation remembered as a "dump." "There is no concept of time." Silent isolation from the city offers hours upon hours of free time—but there's nothing to do and no motivation to do anything. An Indian youth does as he pleases. Bedtime may be 5:00 a.m. or 6:00 a.m. Getting up again is two in the afternoon—or later. Chores done in the house or field are done sporadically.

The lack of structure and purpose cause a major struggle for reservation young people in white school systems. Since a daily schedule is foreign to them, the routine of going to class at a regular time and eating lunch and dinner at a set hour is disconcerting. It is many times abandoned. Students drop out because they "don't feel like going" or because they don't think an education will do them any good.

Another deterrent to the education of an Indian is the western value system. The "look out for number one" motto of our society conflicts greatly with a people who were taught to care deeply for one another and share goods and wealth among the family and tribe. Gaining independence and affluence isn't the name of the game in Indian culture.

For those who would accept Christianity, the cost is sometimes high. From disapproving and condemning tribespeople, the consequences of conversion vary from excommunication from the family to the ceremonial utterings of the death chant.

Indian culture also holds a high regard for privacy and silence. The white student, however, is a social student and tends to do everything loudly and in numbers. Our spokesman finds it often necessary to "get away" to acquire privacy.

"I get up early or stay up late and go for walks" is the route chosen to solitude.

When asked for a response toward the proposed minority history course scheduled for the spring of '80, much enthusiasm was shown.

"I think it would be neat if they taught some of the Indian culture," was the reply.

"A lot of people think they know about it but they just don't understand."

Deborah Greenidge, a senior soon to be graduating has taken on the thrust for a minority curriculum as a personal campaign. This is what she has to say concerning the student anticipating a "people" career and minority studies at GFC.

"The way I see it, any person who graduates from a four year institution who is majoring in Christian Ministries, social-services or teaching is bound to run into a minority," says Deborah, a Communication Arts major from Seattle, Washington. "If you're going to work effectively and relate it helps to know where they're coming from, culturally and historically."

"If I lived in New York City there's no way I could get away with not knowing about Puerto Ricans because they're everywhere," she says.

Two ways of gaining knowledge about ethnic cultures on the George Fox campus is through communication with the students themselves or through a curriculum. The first option, considering the small number of minority students enrolled here is highly impractical. There's no way we're going to "chit-chat" with everyone, she says. A curriculum is the best bet.

Miss Greenidge also realizes that some students don't feel that they need any education of the minority and his history. These students she says, are mistaken.

"A lot of classes I took I didn't think I needed. Three years later I know why I needed it," is her reply. "I think our institution should provide a chance to each student to know about minorities in this country. I think it should be required."

During a term away from George Fox, Miss Greenidge received teaching for the first time from professors of other ethnic groups at the University of Washington. Two professors were black and one was from India. She described the experience as "invaluable."

"Every professor brings to his classroom a bit of his life and lifestyle," Deborah says. "It was good hearing another perspective."

"It was invaluable for me to have a model," she continued. "And it was good for the white students to hear what blacks went through when they were growing up."

Miss Greenidge feels the new minority history course is a step in the right direction.

"But sooner or later they're going to have to get a minority to teach it," she adds.



At the very first Minority Student Union meeting I attended here at George Fox, many stories were exchanged between we thirty or so Black, Indian, Chicano and International students gathered informally in the cozy living room of Ralph Beebe's home. Some of the stories were funny experiences that had happened in the dorm. Others related not so pleasant encounters with and feedback from white students. But a light and humorous tale of the "college experience" that pops to mind most from that meeting is an account given by a male black student of his curious roommate. Everything had gone well between the two of them during the few days they had been together. But one night long after both had gone to bed, the black student woke up due to a strange sensation around his head. Lying still, he realized that his roommate was very carefully and quite thoroughly feeling his hair with his fingers. As can be imagined, all of us fairly roared with laughter a good while over that.

This student wanted to know what a black's hair felt like. There's absolutely nothing wrong with that, even if he was a bit sneaky in his method of discovery. Most blacks on campus are asked that question at least a dozen times a year. And we don't mind discussing our hair with whites or talking of the way we worship "at home" because these

questions are all a part of the minority student's teaching assignment—educating other cultures of our culture.

But the questions that white students should be asking instead of how often can you wash your hair is "How can I relate and understand blacks? or Indians or chicanos?" Another view of culture needs to be made accessible to white students. They need the answers to why minorities do so poorly in school, why the suicide rate is so high among Native Americans and an adequate comprehension of Randy Winston's dilemma—why identity is such a precious and fundamental concern of non-white ethnic groups.

For those who read Ernie Cathcart's statement on racism in the last issue of the *Crescent*, I bring to remembrance the comment on "colorblindness." "All people are the same," is one of the clichés of white evangelicals. "God does not see color, just the heart." These are all true. But clichés about the race situation are out, in God's eyes. Responsibility is in.

Where This School Stands

George Fox claims to be making some commitments in the area of minority studies—commitments I might add that are long overdue. A minority history course is scheduled for the '79-80 academic year along with some neat changes in the Literature department. These new courses and course alterations are "a step in the right direction" to quote

Deborah Greenidge and a far advancement from what some Christian colleges are doing in the area of minority studies. But the recipients of this exposure are history, social services and literature majors. The process of incorporating a cultural education won't be complete nor will everyone's liberal arts preparation until a basic course in ethnic culture is a general education requirement.

I also sympathize with the difficulties in locating minority faculty. But the fact remains that a true appreciation for minority culture and lifestyle can only achieve its greatest effectiveness from the mouth of a minority professor—or from one who is aware of the minority situation of America, past and present and committed to a proper conveyance of it.

Yet, there is something else on my mind.

In February a Minority Christian Student Conference was coordinated and hosted at George Fox College. I attended it and since then have done much serious thinking about what was proposed as the mission of the Christian institution—a minority outreach.

But before discussing the whys and hows of this proposed mission, it would probably be wise to examine the minority in the context of history.

Two Minority Pasts

Let's take the American Indian as an example first. As the first resident of North America, he assumed the role of the majority, not the white man. That soon changed, however, since he unfortunately stood in the path of "manifest destiny." The Indian of all tribes found himself constantly relocating home and family. But he was still a hindrance to the dreams of the American government so he was placed by force on designated areas throughout the country, areas that were the least fertile and the least productive. Unable to completely ignore the Indian who was decreasing rapidly in population through war, destruction of food supplies (the buffalo) and the diseases carried by white people, the government began a program to educate Indian youth. Indians protested this but were defenseless against United States law. They resorted to the daily "hiding" of children before officials reached their reservation homes to fetch them away. But sooner or later the game was over and children were taken away, given western clothing and taught to think in a more "civilized" manner. During the 20th century, the government, embarrassed at their shoddy treatment of the first American, encouraged the millions of Reservation peoples to leave their homes and find jobs in the city. And so countless Indians left, knowing nothing of the

skyscraper or the great silver bird. They knew nothing but the land. Today you can still find them in the cities, sheltered by poor housing and silently existing on federal money allotments. It is only recently they have made demands for restitution.

The black man hasn't fared any better. Aligned like sardines in a can and given even less respect, men, women and children were shipped from Africa across the Atlantic Ocean and sold as slaves. Cross bred much like a rancher does his cattle, blacks were counted as 3/5 of a man for population estimating purposes. Blacks were offered Christianity, but the talk of brotherly love lost much of its divine message by their restrictions to the back pews or the upper balconies of white churches. After the emancipation blacks flocked to the northern states for a new way of life. They found it in the ghettos of Chicago, New York, etc. Their "survival mentality" still exists in 1979, for it was only a little more than a decade ago that signs declaring "blacks and pets not allowed" were removed from the southern states — and they were removed reluctantly. Like our native American, blacks like in the poorest districts and thus are afforded the poorest educations. Studies show that the black child is reinforced to believe that he can't. Far too often he believes what he has been told.



Time For Action

These last two paragraphs were not written to evoke guilt but were included to provoke a sense of responsibility. Like I said, I've been doing a lot of serious thinking and listening and reading. The portrait of the American minority is a portrait of struggle, pain, loss and poverty. And regardless of the social status of the minority you meet, the record of the injustices his race has suffered is permanently etched somewhere inside.

The black man has made many advances. Black enrollment in colleges has doubled since 1970 giving us the estimate of 1.1 million in American colleges and

universities. But 69 percent of that figure are enrolled in black institutions. Other minorities have increased also. 115,000 Mexican Americans are attending some sort of college, 60,000 Puerto Ricans are attempting higher education and 20,000 Native Americans are enrolled.

Yet the vast majority of these students are enrolled in the secular institution. Our concern is with the Christian institution and evangelism, preparing people to communicate Christ in their profession.

The white man has the power and therefore as an inheritor of power, the white evangelical institution of higher learning can call the shots. An article by Bill Pannell published five years ago in "The Other Side" stated that the minority was short-changed by the evangelical school for the following reasons: a non-committance by the school to really train minority persons, the anti-city mood of rural colleges reflecting their mindset, and the theology — it didn't equip the minority for the urban task. Things aren't much better today. But they could be.

The Christian institution can educate nonminority peoples to grapple with and understand the struggles of the minority. It can launch a campaign to enroll more minorities into the curriculum. And it can train its faculty to teach and train minority students to minister to the communities they left behind. Yes, the black student could receive a quality education from an all black college. But separatism, the initial cause of all our troubles is what we want to avoid. We want to form a Christian community, as Dean Green commented. In a Christian community that means understanding, sharing and giving — in Jesus' name — with one another.

Why should the Christian institution initiate this outreach and training of minorities? The biblical appointment of the seven deacons was cited at the February Minority conference as a primary reason. The deacons were appointed for the purpose of correcting the Gentile neglecting of their widows. It correlates very well with I Corinthians 12:26: "If one part (of the body) suffers, all parts suffer with it."

These are my concerns and the concerns of others. In the gathering of information for these articles I sensed a sincere desire from the faculty and administration to indeed, do the right. Their prompt adoption of the minority history course and upgrading of other courses gives me a great confidence in the administration. And granted, these goals and such take time for full actualization.

But two hundred years as I once heard a black educator remark is long enough.

How valid is the gospel that the Christian institution advocates? The challenge above is one that extends to all who believe in the gospel of Jesus Christ and truly feel that "all people are the same." A list of helps towards a minority outreach from the Conference and from myself follows in seeing the Christian school become not a part of the problem but a part of the solution.

* Fully integrate a minority lifestyle into curriculum.

* Get the present faculty aware. As George Moore of Biola expressed at the February conference here on campus. "If a school is going to be successful in training minority kids

that school has to establish rapport with the communities where those kids come from." If that means taking a drive through the slums of nearby metropolitan areas, then do it. Get in touch with their black ministers and their leaders.

* Continue the search for minority faculty. The experience, to be repeated, is "invaluable" for white students, not only in the relation of ethnic course content but also in the reinforcement of ethnic equality. The minority will also benefit from having a model, a visible walking talking incentive to achieve those academic goals.

* Don't just maintain minority enrollment. Aim to increase that enrollment and particularly the number of graduates. The greater the numbers of minorities on campus, the greater the amount of interaction and therefore learning between students. This is especially important for a rural college such as George Fox which draws a large number of rural and therefore culturally ignorant students.

* Provide support systems in the remedial area (already a plus for George Fox) and also the science, mathematics, and how-to-study areas. Free tutorial services might be made available to those unable to pay.

* Challenge the black, the Indian, the Chicano and the Asian American to evangelize his native ethnic group.

* Openly discuss bussing, desegregation and interrelationships in course curriculum. White students need to know the facts and minorities have to face these issues after graduation.

* Encourage the founding of a minority union of students if one doesn't already exist. Support their officers and their goals. Also encourage the campus student body to cooperate with minority students.

For George Fox in particular:

* Take another look at Ernie Cathcart's proposals.

* Duplicate miniterms like the 1974 "Black Experience." Make the February Minority Christian Student Conference an annual one.

Students

* Promote cultural related events on campus such as speakers, movies and performance groups.

* Get in tune with the issue. When a sociology class advertises an evening session on race relations, plan on attending. The last one on campus was attended by no more than 15 people — half of the audience black, the other half white. The speaker gave much psychological background on why people think the way they do about their different colored neighbors and left plenty of room for free discussion and answer time.

MINORITY STUDIES GROWING

Dr. William Green, Dean of the College, says GFC is ready to provide a minority curriculum — not a separate curriculum but one that is integrated into the existing framework of classes. Minority studies on some large campuses are a separate department. This added department cannot materialize at George Fox without a growing awareness from students and faculty, a readiness of the

two, and preparation by the faculty to teach the curriculum. None of these three areas are at an adequate level now. The effort thus far and recently begun is to incorporate a minority curriculum into the existing academic curriculum. Later, a separated program could be developed, if desired and supported.

Readiness in numbers and interest is a necessity for minority studies, Green says, but it is just growing on this campus. Each college community must arrive at a sense of readiness for such a program to begin. Green feels that students wouldn't enroll in many separately developed courses. These courses, if initiated now, would flounder due to lack of student interest. Using the New Testament passage of Matthew 5:6, the Dean says students must "hunger and thirst" after black studies or any other field. That hunger, he feels, doesn't exist on campus from blacks or whites.

The college, however, is ready to consider any options. The emphasis of next year will both cultivate interest and assess interest. We are accepting responsibility to do both, said the Dean. "We want to build a Christian community," Green says, "but the things we call for don't always do that," referring to a separate black studies curriculum. We trust that the direction the college has presently taken toward the integration will build for greater intellectual understanding and social good will.

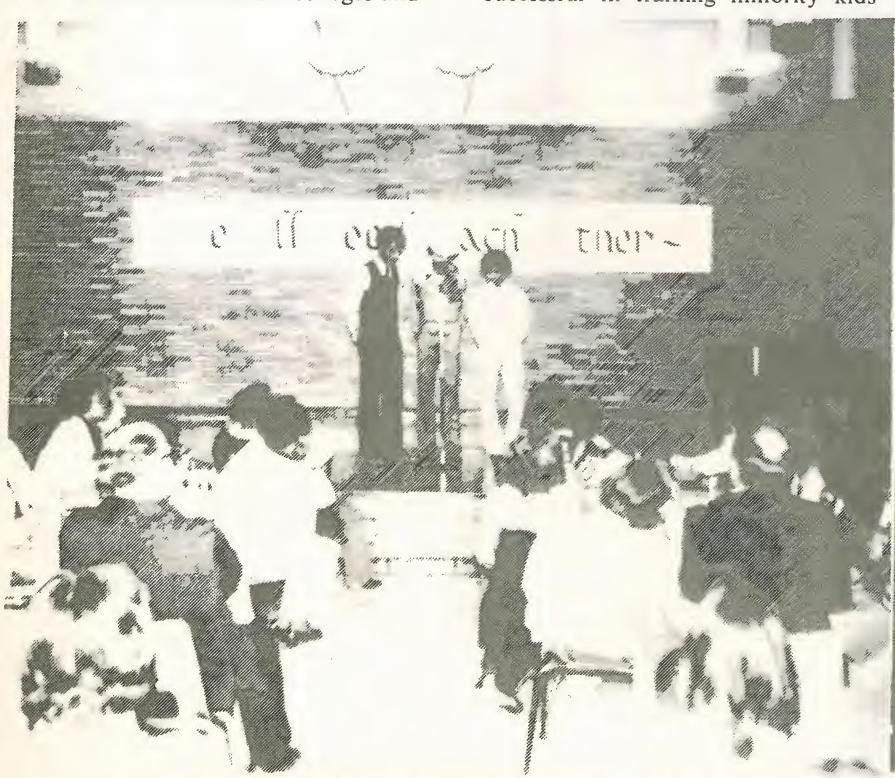
"Minorities History" is scheduled for the spring of 1980. The new course will be taught by Ralph Beebe and Ernie Cathcart if he's in the area. Soc 322, "Ethnic Groups and Social Minorities," has been extended to a sequence course and appears in the fall and winter terms.

In literature the sequences of American Literature have been chosen for a deeper integration of minority authors by Professor Sam Sherrill. "Christian Motifs in Literature," a brand new lit course, will also offer the option of research on minority authors.

Existing courses that touch on concerns and history of the minority are "American Leaders and Leadership," which carries an equivalent of a week and a half on black leaders; and, "Pacific Northwest," which includes some content on the American Indian. The minority is also mentioned in basic sociology courses and some of their works are read in other literature courses.

Education majors encounter a brief mentioning of ethnic problems in the mandatory courses, "Social Foundations of Education" and "Psychological Foundations of Education," which speak on the issue in an introductory manner.

The problem of hiring minority faculty was also addressed by the Dean in the April interview. He reports that there are virtually no blacks in the evangelical, academic marketplace, and that blacks are in such demand that they will rarely accept the lower salary offered by the colleges. Another difficulty in hiring is the willingness to settle in the area and send any children to an all-white school.



Minority Student Union banquet, February, 1978.



MSU dessert, February 1979.

The Autobiography of a Mountain

by Zee Nickerson

I rose out of the sea, barren of life, but mighty, strong and hard. The sea dried up, leaving me desolate among my brothers. My thirsty lips cracked under the scorching sun. I was strong, I would survive. From my angry belly burst a torrent of water to moisten my parched skin.

On my skin grasses grew like green hairs because I fed them, giving them life. The trees grew tall and strong for I also gave them food and water. I was no longer barren, I took care of them. I never hurt them.

Though the water tore an ugly scar in my side, I wore it proudly. It gave my children life. The deer grazed, the bears ate berries, and the cougars hunted. They all mated and died while their young lived on. They never hurt me. They treated me with kindness and respect.

The animals had mated many times when a strange two-legged red creature that I had never seen before walked across my chest. He covered himself with the furs and feathers of my children.

He, too, lived off me. I treated him well, I gave him berries to chew, water to drink and a cave to sleep in — everything he needed. Soon more of his kind appeared. They trotted up my belly, stopping to rest themselves by my spring, then labored over the game trail that ran along my chest and head. Many more came, a whole tribe. They built tee-pees and fires to cook over. The fires hurt me, leaving black sores on my skin. I was strong; I tolerated the pain because I loved them still.

After many years, a new creature arrived. He was like the red-man, only white, carrying a big stick that sounded like thunder. I treated him well too. He killed my animals, took their skins and left them to rot. I was saddened by their deaths. Following the white-man, wagons rumbled over my body. Eventually the wagons stopped by the water at my feet. They cut down my trees, for whom I mourned, and they tore my skin too. I would have gladly provided all their needs. They did things their own way. Even though they hurt me, I understood,

and I loved them still.

At first both people were at peace, but then killing started. Their blood stained my skin dark brown. I gently wrapped the dead in my arms, giving them warmth and peace at last.

Early one morning, in the peaceful dawn, white-men raided the Indian village. The thundersticks roared, women and children fled from pounding hooves. The warriors fell as my trees had fallen like the pelting rain. To my horror they lit the tee-pees on fire. The fire, my most hated enemy, burned the grass, singeing my skin. The heat flushed my face; I was frantic with fear, but I could do nothing. The fire must be endured. I would have screamed if I could. Oh, how I wished I had a tongue. The Indians' screams became my screams; but after the thundersticks fired many times the Indian screams fell silent. Their pain had mercifully ended, but I was not dead. The painful wound hurt me, not healing for many years. Still I forgave the people who lived at my feet.

I was as peaceful as I could be since my

animals were killed and my trees cut. In the distance I heard a noise. I paid no attention to it. The air was never quiet since the people at my feet came. The noise grew nearer; these things began crawling up my legs like persistent spiders. The itchy flies crawled up my entire body, biting me on the head. My skin gone, they proceeded to dig into my flesh. What new horror was this? The flies ate my head. I couldn't think from the excruciating pain.

What have I done to you to deserve this treatment? I loved you. I wanted to take care of you. But you wouldn't let me. You had to do things your own way, and because of you I suffered. I wanted to cry, to scream, to die, but I couldn't, I had to endure. You sent these machines to pick me apart, piece by agonizing piece, like ants taking cake from a picnic. You've taken my head, arms and chest. I am half the mountain I was. Why did you pull my skin off? Why did you carve out my heart, stabbing me for the few red flakes my belly yields? I gladly give it. But, oh hurry, put me out of my misery. I loved you so. I forgive you now as I did then. All things pass away, but I do so prematurely. I look forward to the peace I gave so many others: death.

What Are We Teaching at GFC?

by John D. Lyda

Are we teaching that each person should become all that they can become? Are we teaching that each person should learn to think for themselves, in other words, to not necessarily believe everything they are told or read? Are we teaching that each person should develop their own convictions by what they learn by experience? Are we teaching the scientific method of arriving at a conclusion? Are we teaching women to be able to cope with the demands of single existence?

I think we are doing a pretty good job in all of the above, but I'm not sure it's leading to the most desirable conclusion in many cases.

Where do the ability to think "independently", or the "form your own conclusion" idea, or the don't let anything stop you from developing all your best self motivated goals" concepts fit into the Biblical teaching? I think God wants us to be the best we can be in whatever vocation or situation we are in. He gives us gifts, abilities, and weaknesses and allows us to be tempted and tested and calls us to praise Him whatever the situation we're in.

God's Word doesn't tell us to conclude that we are in the wrong major study if our grades aren't as good as we wish they were, or that we are in the wrong job

when the boss admonishes us severely, or that we have married the wrong person when the going gets rough.

If somewhere in our institution we are teaching that "all things work together for good to them that love Him," even though we can't always see the good, then may God bless whoever that teacher is. If the students at G.F.C are being shown the value of the marriage vows "for better or for worse," then may God bless those showing it, or teaching it.

I think the historic Quaker teaching that each person has worth, whether male or female, is valid and biblical, but I don't think it should depreciate the marriage commitment, especially once it has been made.

God's love allowed to flow through a person in an unhappy situation, whether

school, job, or marriage, has in many cases changed that person, and then the situation improves.

Are we teaching that we should take the initiative to change our surroundings and then our problems will go away? Or are we called "by His strength flowing through our weakness" to endure all things? There will be mountain tops and valleys in all parts of our life, but don't forget to trust in Him when you're feeling low.



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Strictly For the Birds

by Mark McDonald

There is a unique group of 18 students running around campus this term. At first glance they don't appear any different from other students, but if you watch carefully you may see some unusual behavior. They wear binoculars around their necks, but with or without them, they are always gazing upward. (No, they are not looking for the Second Coming.) They always seem to be peering into bushes and shrubbery, and if you talk to them, you'll soon discover they have only one thing on their minds. No, not love; birds.

That's right, birds. They are Dr. Voth's Ornithology class. The class is a field study which involves identification, banding, a nesting study, an approved special project, and field trips. The first trip was to Malheur wildlife sanctuary, 30 miles

south of Burns. The other is an upcoming day trip to the coast.

Vicki Morgan, one of only two girls who went on the recent Mal Heur trip, thinks that the class is worth getting up early for. "Most people think the birds around here are gray and dull colored," she says, "but it's amazing how really colorful some of them are. You come to really appreciate the creation and especially God's eye for detail." Vicki especially likes the class format. "It's all field study with no lectures. Everything's learning by doing."

The highlight of the class so far seems to have been the Malheur trip. For four days the budding ornithologists sloshed through marsh land, identifying over 100 different kinds of birds. A favorite pastime on the trip was rabbit catching. All

hands would form a circle 100 yards in diameter around the rabbit, steadily closing around it. The terrified creature then tried to bolt through the circle before someone pounced on it. Only Joel

Keecker caught one, but when it started screaming everyone felt sorry for it and let it go. This only goes to show that an ornithology class should stick to the birds.

Birdwatching: Art or Science?

by Elver Voth

Last April 26 and 27, 16 members of the Ornithology class spent two days on the Malheur Wildlife Refuge and its 50 square miles of marshes. They also spent the day before and the day after traveling to and from the location in eastern Oregon. They observed 125 species of birds during the excursion.

Craig Roberts, a senior biology major who accompanied the group, can identify on sight or sound any bird in Oregon, more than 400 species, an accomplishment others find unbelievable until demonstrated. On this Friday afternoon, after focusing on distant subjects like the golden eagle, loggerhead shrike, rock wren, greater yellowlegs, and ring-necked duck, the binocular-and-camera-carrying birdwatchers slogged back to their van along the dike road north of the Double O Ranch. They passed a patch of bulrush marsh about the size of the Wood-Mar auditorium stage alongside the road. Almost simultaneously two distinct alarm calls issued from it.

"There's a Virginia rail at this end, and a sora rail at that end," declared Craig.

Now several rare events combined suddenly. First, probably nowhere else within a dozen miles were two birds of these two species this close together. Second, within a large marsh flushing out a rail is the zenith of impracticability, but here the small area confining the two species was bounded by shallow open water on three sides and road on the other. Third, someone voiced an undeniable challenge: rails are sometimes heard, seldom seen, almost never fly in daylight, but the challenger wanted to see what few persons have ever seen, both rails flying for sight confirmation.

"How can you prove what you just said, Craig?" the someone queried.

Then began a scenario no one in the group will soon forget. Craig jumped into the middle of the head-high rushes, sank to his knees in cold water, but

bounced up immediately and by balancing on the tangled dry stalks worked his way noisily through the crackling stems to the end of the marsh he had just passed. Out flew a thin, brownish bird, zigzagged back and forth in front of the lenses, and disappeared into another small patch of rushes away from the road.

"That's the Virginia," cried Craig. He jumped into the rushes again, beating his way to the other end. Two students joined him. As the last vestiges of its former quiet security vanished, out flew a thin, yellowish bird, flashed in front of the photographers, and also disappeared into another nearby marsh. No one needed to be told it was the sora.

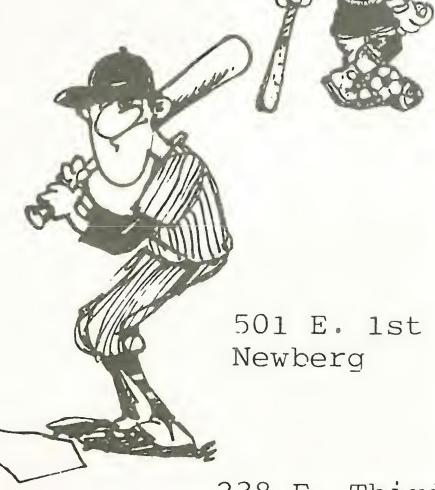
By this time most watcher's mouths hung open. A photographer grumbled, "Aw, I couldn't get my focus adjusted in time for the Virginia." Two students, Rob Hunter and Joel Keecker, not waiting for Craig to outdo them in everything, dashed into the shallow water toward the marsh into which the first rail had flown. They entered from the back side and began beating toward the road. It was strenuous pathmaking. The rushes, standing in thick array in knee-deep water, dead from winterkill, yielded a few inches of progress for every crashing jump. Joel tumbled down; Rob continued the beating alone. Then, on the side of the marsh facing the road, out flew the Virginia for a second exposure. Shutters clicked.

Rob rejoined the onlookers on the road. "Where's Joel?", someone asked.

A hand appeared above the rushes where Joel had fallen. "He's O.K.," everyone shouted. While Joel picked himself up and sloshed his way back to the road, a long wave of backslapping, laughing, and congratulating reverberated through the group. It had been one of the happiest and most spontaneous conjunctions of natural chance expert science, and exuberant art that those present will ever experience.



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by Esther Hopper and
Janell Almquist

The following are clues to names of several seniors. See if you can determine who they are and fill in the appropriate spaces on the crossword puzzle. Correct answers are on page 3.

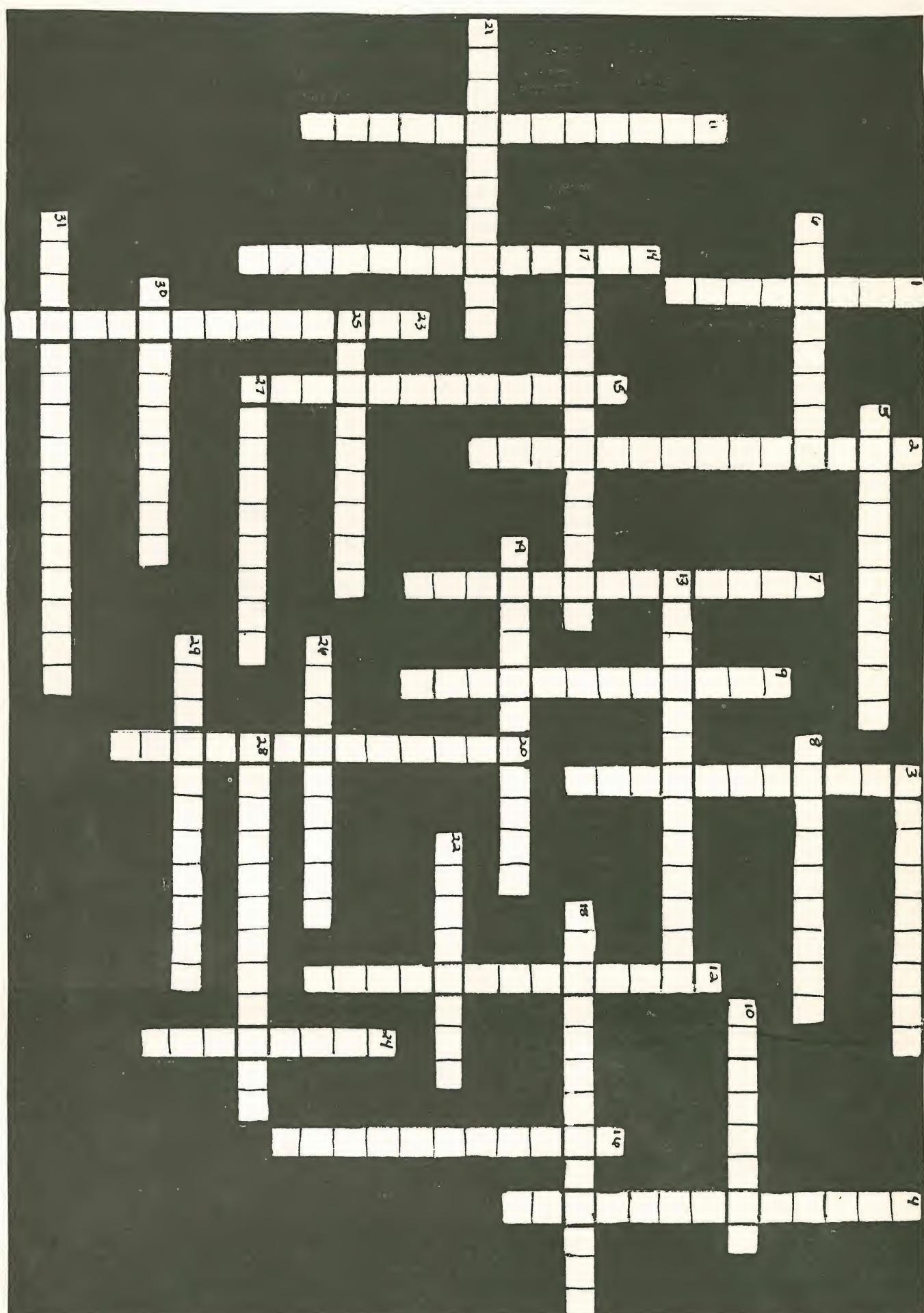
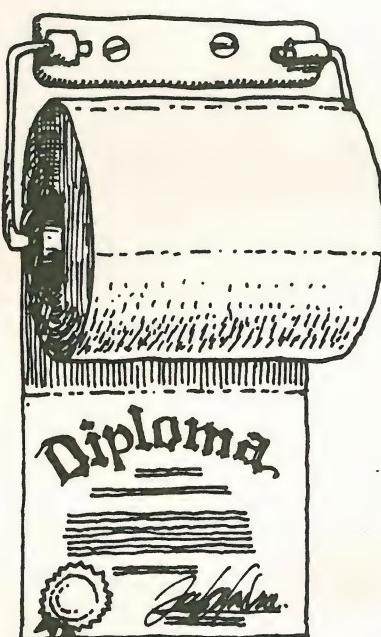
(Turn page sideways
or columns go the
wrong direction.)

ACROSS

3. leads the discipleship program
5. used to be a "King"
6. first chair saxophone player in band
8. played baseball in the Philippines
10. G.F.C. basketball announcer
13. was leading lady in "The Music Man" her freshman year
17. "Miss Cupcake"
18. Homecoming Queen, 1978
19. May Day Princess, 1978
21. will become a "Strutz" in June
22. spent fall term, 1978, in Washington D.C.
25. has a daughter named Allison
26. "Taters"
27. a baby sheep
28. an ornithologist
29. lives in Weesner 308 #1
30. went on consortium to Malone College, fall 1977
31. "Church"

DOWN

1. a deer
2. Macy 2 R.A.
3. 1977 rally member
4. hails from Taiwan
7. chased a train in Seattle
9. 1977-78 Junior Class Secretary/Treasurer
11. L'Ami editor her sophomore year
12. two time All-American
14. 1976-77 R.A. on the "Zoo"
15. this year's ASCGFC treasurer
16. a tall O.C.E. joint degree student
20. was a Bruin Hostess for two years
23. student chaplain
24. used to be a "Votaw"



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